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Assumes the Rights to this
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Introduction

Matti Salminen is a determined man. He is determined to bear the burdens of an unfair world with stoic courage. He is determined to make the place better than he found it. He is determined to be an artful warrior and an existential seeker.

Haiku #44

That which has
conspired that I forsake
the emptiness
of my future.

The booklet in front of you contains eighty-seven haiku poems followed by several brief chapters outlining the genesis, purpose, and structure of The King Snake Tradition (KST), a martial arts practice which balances the pen and the sword. Matti is unabashed: “When I lost my mind in 2002,” he writes, “I began to believe...” Matti believed a lot of things and learned over time that many of them occurred in what he calls “alternate consciousness.” The art and the function of this booklet is to demonstrate use value out of

experiences which society generally judges as useless. There is great merit in this effort. Matti manifests the high road to psychological affliction, and those of us who reflect honestly know we all carry some level of that condition.

There are gems here, enigmatic writing that evoke Buddhist koans:

“There has been something to accepting that I am to be peaceful because there is violence in the world.”

And there are clarities:

“I want to create interest in The KST System from a political platform of free teaching, public art, and non-violence.”

Overall there is aspiration on every page. The Haiku's are sublime, period; they are sublime. The narrative sections are biographical, exploratory and declarative. Matti is fusing the power of the pen to make whole the person with the power of martial art to face time well prepared. Matti wants our interest in KST. He wants our participation in the creation of integrity. And he wants us to know that it can be done.

First and foremost Matti is an advocate and an activist for a better mental health system. This work establishes his credentials, vision and substance. Reading it will do you good.

Free Write Haikus

Haiku #1

All day and night,
I've wandered the landscape
of self-doubt.

Haiku#2

Fly off in
this imagination and leave
behind trivialities.

Haiku#3

I'm a lost soul
relegated to this endless
sea of night.

Haiku # 4

I exist that
god may wonder at all
that is wasted.

Haiku #5

there is something
of this world that I've
lost to my mind.

Haiku #6

All that might
have been and the lingering
smell of idleness.

Haiku #7

I whisper...
pinching the air with my lips.

Haiku #8

Besides kicking stones
and catching sight of a bird;
the girl was singing.

Haiku #9

I fell out
of the sky trying to chase
the sunset.

Haiku #10

To empty my
pockets; I scattered stones
by the roadside.

Haiku #11

The stars settle in
for the night. I've always been
dreaming.

Haiku #12

Storms that will never
pass and the winds which slipped
under the moonlight.

Haiku #13

I've out distanced the
moonlight. Here I am, but this
will never last.

Haiku #14

I've stumbled into
this embrace and met with my
souls reflection.

Haiku #15

In this
distance, I forgot what it felt like
to be warm.

Haiku #16

The familiarities
have taken the life out
of my lungs.

Haiku #17

The way, emerging
from the shadowy mind.

Haiku #18

I've torn a space
between myself and the
rest of this world.

Haiku #19

I've eclipsed
this body trying to be reborn.

Haiku #20

I jot down the movements of my
mind; impassive.

Haiku #21

Has this soul to
breathe that I've filled my
lungs with longing.

Haiku #22

I've become the
moon which is dust of
the past.

Haiku #23

I've illuminated
a field of wildflowers, as joy.

Haiku #24

For the stone that's
cracked by ice...I've pushed aside knowledge.

Haiku #25

I'm wading in these
still wet paints as we all rise
past the horizon.

Haiku #26

I've lied about losing
my keys in the field of snow; alibi.

Haiku #27

This that is beneath me in this jungle.

Haiku #28

Have I or the sea changed more

Haiku #29

stare past the
page and find my blue eyed persona.

Haiku #30

What have these
long grasses provided, that I have
filled myself with you

Haiku #31
is poetry not the next time

Haiku #32
I've stared
into the absolute of a cracked window.

Haiku #33
The notes are
marks on a page that
find music.

Haiku #34
Between the lines
and hollows of this book

Haiku #35
I whispered to
these grasses while lifting my foot
over that fence.

Haiku #36

I've left your
shoulders and in this I
became rain.

Haiku #37

tilted; as to
have lost out to allowable
indifference.

Haiku #38

These conflicts
cycle the earth away from reality.

Haiku #39

It was just past
the school in a neighborhood
backyard.

Haiku #40

with a knowledge
of nothingness that arose
in the moonlight.

Haiku #41

of which stone was this earth made

Haiku #42

her smile was like the shine of melting snow in
April

Haiku #43

things in life that
are better than time; and these too,
I've wasted

Haiku #44

That which has
conspired that I forsake the emptiness
of my future.

Haiku #45

All these poems
which at once rested on my heart.

Haiku #46

Has all this
fallens into space where there
once was, just self

Haiku #47

Has this soul
a place to sit that I may listen and rejoice
among the birds

Haiku #48

I rested in that shadow
as the pale moonlight dissolved
into morning.

Haiku #49

words that carry
these tumbling leaves into inner-space

Haiku #50

I am the sky;
losing myself to the abyss of
all music.

Haiku #51

The gangsters of
my soul have left poetry bleeding in the street.

Haiku #52

All I've trans-
lated is the time between two
distances.

Haiku #53

I sit as if
to stare into the teardrop
of a galaxy.

Haiku #54

What has my
imagination cast which lay beyond
that shadow.

Haiku #55

These dreams
have carried me through sleepless nights.

Haiku #56

What have I seen of
these roads that all my detachment
became center

Haiku #57

I've tossed aside
books that became the landmarks of
forgotten cultures.

Haiku #58

The lost that happens when you read a poem

Haiku #59

There is something
beautiful in the emptiness of being lonely.

Haiku #60

I look outward
but cannot see past the knot
of this life.

Haiku #61

I've looked into
the window frame and wondered at
how impatient I am.

Haiku #62

I've the in-
carnate roses of your hair in
these raindrops.

Haiku #63

I've dug these
roots to the otherside of myself.

Haiku #64

The layers of dark soot
have been swept away, leaving
my once obscured
soul.

Haiku #65

What of this
winter was and why had
it changed

Haiku #66

I urinated in a
half full
bucket and floated it
out in a lake.

Haiku #67

What is in
the eyes of a lover after
you've walked away

Haiku #68

From the tips
of my toes, I lift my face
to the wind.

Haiku #69

Tomorrow is the day of the ocean.

Haiku #70

I've lived out
the most misspoken of all
questions.

Haiku #71

Winds have carried
these poems over the grasses and wildflowers
of this small farm.

Haiku #72

This small farm
and the pond which was opposite
of the garden.

Haiku #73

All these poems
that I've written that I not
destroy my inner-music.

Haiku #74

A broken heart
can make skin feel like a
howling wind.

Haiku #75

these images
have melted into the silhouette
of that mountain.

Haiku #76

What of these seas
that our battleships are
survived in poetry

Haiku #77

I keep these feet
off the meadow grasses as I
walk to the sky.

Haiku #78

sitting in this
hollow space the bookmark
was not forgotten

Haiku #79

That fishing lure
I found while wading in the
neighborhood river.

Haiku #80

My eyes have closed
that I may steal your still blossoming
flower and leave it
behind.

Haiku #81

But to carve out
of this time of emptiness the means
to find joy.

Haiku #82

I carried these
wildflowers as listening to the
thunder became old.

Haiku #83

Tree branches lift
me off to this sky, as I imitate
their song.

Haiku #84

I've got to come
up with a way to be mightier
than the flower.

Haiku #85

It is well past
the witching hour as I listen
to owls and fall asleep.

Haiku #86

I've fallen backwards
and presumed myself to be visible.

Haiku #87

These thoughts have
seemed to have me abandon
my first soul.

The King Snake Tradition (KST System) Strategic Outline/Platform

The KST System Origin Statement

The KST System is a philosophical school in the martial arts that attempts to create a counter culture from a political platform of free teaching, public art, and non-violence. We teach a curriculum of balancing the pen and the sword. The KST System is, then, an attempt at creating an innovative approach to a martial education.

KST Founder's Background

A long time ago, I lost my mind and began to work toward inventing a martial art. This was a short time after losing my job teaching skiing. Leaving the sport of skiing, I looked to self-education to build a new life. With the intention to invent a martial art and be self-educated, I thought to begin work on creating a martial art by getting the right educational background. I studied military

science, and martial arts philosophy.

For the next several years, beyond studying to invent a martial art, I would read widely. I would practice writing calligraphy and poetry, as well. In addition to my studies, I worked toward a training goal of doing push-ups on one finger tip. It was a time of emotional exile. And in this self-imposed isolation, I went deep into an alternate consciousness. It was not a result of self-imposed isolation that I lost my mind; it was not without losing my mind that I chose a solitary path. The two were simultaneous.

I lost my mind, and set out to invent a martial art. I worked hard in the first years that I acquired the knowledge to invent a martial art. These years are not years I have lost, because, I am now, making ground to realize my dream.

When I lost my mind in 2002, I began to believe that I had been undefeated in 15 wars and 67 battles. I was the first man in history to knock out a Yoko Zuna. And I led a small band of rebels to nearly overthrowing the Vermont government. It was these successes in battle that I thought, myself, to have the experience, necessary, to invent a martial art.

This period, in which I was immersed in an alternate consciousness, lasted ten years, uninterrupted. The first four years of this period were a time of isolation; the six years that followed, saw, that I spend nearly five years in group homes, jails, and psychiatric hospitals.

In the years of navigating the mental health and criminal justice systems, I gave up on inventing a martial art. It would, however, regain my attention.

In the Spring of 2012, I realized that the memories which I had of being a great warrior were of an alternate consciousness. After first differentiating between my alternate and primary consciousness, I almost immediately took to writing. And in writing, I found the means to recreate the person I am now; I began doing mental health advocacy. I started off blogging and would soon speak at the State House; months after speaking at the State House, I would get a job in peer support. These years saw that I reinvigorate the work I was doing toward having a background in self-education.

I set out to be self-educated, again, and found reason to get back into developing a martial

art, again. At first, I was going to recreate an almost forgotten warrior philosophy to serve as the underpinnings of my creative process as a writer. But I expanded off that to develop points and rules for a unique fighting system. It is a system where you can use punches, kicks, or blocks but, also, win or lose by pin fall. Even after developing the points and rules for this fighting system, I was still more focussed on writing.

It came about that I would have to shelf writing for over six months (because I wasn't writing well, at all). It was in this time that I began taking Karate. It was in taking Karate that my interest in inventing a martial art was strengthened to overcome any last doubts I had. It would come about that I would ask for feedback on my fighting system from a soldier at Fort Lee, in Virginia. He and other martial artists, at Fort Lee, were the first people to try the martial art; and they all thought it worked well.

They made the suggestion that I be more specific about the conduct of the referee. For this, I made an adjustment to the scoring system. And they said it resulted in more strategic fighting than mma.

Since this time, my martial art has had publicity in Fifth Estate. And I will, still, be working on developing curriculum for this system for years to come. I do not want to overemphasize sparring in this system. And I want to be able to teach martial arts to those who are not necessarily interested in fighting.

Inventing a martial art has been the most emotionally challenging of all my educational projects. This because violence is contingent with society. There has been something to accepting that I am to be peaceful because there is violence in the world. I had to go to a dark place to reveal the light which could guide me to this acceptance. And in this, acceptance, I've found that there is another life long journey ahead of me. I can live in a violent world and be able to inflict violence, myself, and still have the intelligence to be peaceful.

If I cannot take anything from my dark night, but that I didn't give up on this project of inventing a martial art - that, itself, has given me reason to keep fighting; and keep working. Not giving up on inventing a martial art has helped me in the understanding that madness has intelligence and purpose to it.

Argument for My Expertise as an Autodidact

I've taken on the creation and founding of The King Snake Tradition as the cornerstone project of my work in self-education. The development of this philosophical school required that I create a philosophical system of balancing the pen and the sword. It also required the creation of points and rules which serve as the means for judging fights within the membership of the King Snake Tradition.

To create The KST System, I synthesized warrior and educational philosophies, as well as having interviewed about thirty artists regarding their creative process. Interviewing these artists helped me to construct a warrior philosophy which supported the intellectual and creative aspects of balancing the pen and the sword. Otherwise, the points and rules of this system are largely borrowed from wrestling and mma and then adapted for use in an original fighting system that allows for both striking and for matches to be won or lost by way of pin fall.

I've developed branches of knowledge which

have supported the creation of the King Snake Tradition. These include:

- Study of military science and chess to be a better military strategist.
- Cultivation of skill and knowledge as a writer to balance the pen and the sword.
- Study of warrior/martial arts philosophy to begin work on developing The King Snake Tradition
- Study of Karate to develop curriculum for The King Snake Tradition

My reasoning for inventing a martial art was very much based on an experience where I was conscious of a reality in which I was the greatest warrior in history. This experience is regarded as psychosis in psychiatry and I've received a diagnosis of paranoid type schizophrenia. However, this long and difficult struggle served that I have a platform as a mental health advocate. I've studied long and hard to be an expert in the field of mental health advocacy. And I have had much success both in taking on leadership responsibilities and in getting published.

- I studied the history and politics of psychiatry for writing a social criticism

called My Side of Madness.

- I've taken on the responsibility of being the lead organizer of the Vermont Mad Pride March.

The leadership studies that I've done to be at the forefront of the mad pride movement were from project based learning. This work has been fruitful in both the strategic and intellectual capacities. Much of what I think I may be able to get out of self-education is going to be directly a result of my leadership studies. My leadership will be the means that my expertise serve that I have work in the political arena.

- The leadership projects that I have done started with curating art shows for mad pride.
- In 2014, I organized a grant funded mental health awareness rally.
- I also ran a grant funded writer's workshop that was funded by Vermont Psychiatric Survivors.
- The Vermont Mad Pride March is a project that I've been working on for over two years. It is funded by Vermont Psychiatric Survivors.

- I am now starting up my own non-profit out of my philosophical school to further my leadership in the mad pride and anarchist movements.

Great success has come to me as a result of my continued interest in writing. It is not merely a means for the creation of a philosophical system of balancing the pen and the sword; nor for constructing a better platform for my advocacy. Writing is the very means for my rebuilding a life which was at one time broken; writing was the light at the end of my darkness. I have a first book of poetry published for which I decided to self-publish. This required:

- Four years spent writing almost every day.
- Three writing mentors who've helped me to build a great deal of skill in writing.
- I developed a unique way of writing haiku poetry that I call the Free Write Haiku.
- I read ten vocabulary builders and the dictionary and several grammar books.

As this is an argument for my expertise as an

autodidact, I will mention my work on a self-education column, which I wrote about three years ago. One essay from this column was published in a well circulated anarchist newspaper. All the rest were published in an online magazine called Vermont Views. I studied a lot of educational philosophy and read books on how to be self-educated. I studied cognitive psychology, as well. Beyond this I took on two educational projects: One of these projects was to build my vocabulary. And the other project was to learn pressure point fighting.

- Studying educational philosophy serves my creation of a philosophical system of balancing the pen and the sword. This philosophical system could be conceived under different terms as a martial arts heuristic.
- Studying educational philosophy directly contributes to my expertise as an autodidact.

Beyond mental health advocacy, work I've done has gained traction in the anarchist movement. For my building a platform, as a radical, in mental health advocacy, I began studying anarchism. This was prompted after I got two radical mental health essays

published in successive issues of the Sling Shot, anarchist news paper. The study of anarchism has been one of the most abiding interests which I've taken on.

- I wrote an anarchist blog and began vigorously studying the philosophy with that project.
- I spent one year reading almost nothing but anarchist poetry. This came immediately after I finished writing my anarchist blog.

After I decided to finish studying anarchist poetry, I resumed studying anarchist and communist/socialist philosophy. The familiarity with anarchist/revolutionary literature which I gained through reading anarchist poetry helped me to find great non-fiction books which were written by anarchists who had also written poetry or fiction. I found literature like the Soul of Man Under Socialism by Oscar Wilde; as well as The Practice of the Wild by Gary Snyder. I've spent close to three years studying anarchism and the literature of anarchist writers.

Finally, the work I've done to have a martial education, has informed ethics, toward my own personal realization. It was in creating a

philosophical approach to balancing the pen
and the sword that I've found wisdom out of
struggle. From here forth, I'll profess The KST
System as my greatest source of knowledge
and understanding.

State and Direction

Statement of Purpose

I plan to create interest in The KST System from a political platform of free teaching, public art, and non-violence. I intend to offer free teaching in creative writing, chess, and martial arts to build and sustain interest in The KST System. But the engagement with community, as I work on this project, has to go beyond what I can do, through teaching and learning, alone.

I want to engage people in creating and appreciating public art, across social and political media, and in Vermont. I want public art, entwined with a counter culture, which will support my work to promote The KST System. This counter culture, has to offer people, who take interest in free teaching and public art, an environment that promotes non-violence, toward all people.

The martial arts are an amazing way to explore the content of a platform of free teaching, public art, and non-violence.

The Dreamer's Empire

The dreamer's empire is a name I've given to a utopian ideal, which I am attempting to reflect in the creation and founding of The KST System.

A few years ago, two artist friends were with me at one of their apartments, and I was given a skeleton key. This friend gave me what he called a key to the empire. He went inside his apartment, and the other artist friend, said, that it was a key to the dreamers empire. He then went on to say that the key was proof that the dreamers empire, exists.

It has, since, been found that no one has ever heard of The Dreamer's Empire before. After a long while had past since my friend's indoctrinated me into The Dreamer's Empire, I found out that neither one of them had remembered the conversation. And both friends say they have never heard of The Dreamer's Empire.

Since my indoctrination, into, The Dreamer's Empire, I've gained insight into what creating a better society could look like. For a short time, I was writing a sketch of a utopia as a means do creative work that would

compliment the utopian literature I was reading. In reading utopian fictions, I began to create an idea for a secret society, which would attempt to bring about a renaissance.

The story of this secret society, began to take shape, as autobiography. And the dreamers empire became, a creative project. The idea of a counter culture which was largely organized around an alternative education scene, was born; and I've taken what was fiction, and used it to create a political platform.

Creating a Utopia or Counter Culture

The ideas that I was getting around a utopian ideal were stimulated by reading utopian fiction. I read books by Austin Tappan Wright and Aldus Huxley as well as Thomas Moore and others. These fictional utopias helped me to break free of the theoretical understanding that I was more familiar with from reading about anarchism/communism/socialism.

However, I found a flaw with utopian literature that I thought I would need to address if I was going to do creative work around my own utopian thought. This flaw was that all the utopias which I had read about (both fictional and non-fiction) were of isolated

civilizations or societies. And because of this I thought that I would write a sketch of a utopia that was in its formative stages. I thought that a secret society that was organized around an alternative educational program would be an appropriate attempt to bring about a renaissance.

The idea was that, even in a compromised or oppressed setting, that a secret society that had a chance at bringing about a renaissance would be rather utopian. The original idea, from which I wrote a sketch for autobiographical fiction, entailed that the members of this secret society, would all sacrifice their property to create the educational program, which they were organized around.

As I got into the creative elements of my own utopia, I found that I lost interest because of the emphasis I placed on leadership and outcome. I decided I put too much importance on creating a renaissance from this alternative education program. However, the sketch which I made of a utopia informed my understanding of how I could bring forth vision for a better society.

I've since been able to create the political platform for The KST System as means that

this martial art reflect my vision for a better society. It is my interest that if I am going to create a philosophical school for studying martial arts that I would like it to have both cultural and political significance.

The Discordants Outline (Utopian Flash Fiction)

The discordants are a secret society whose members come from all walks of life. Among them are lawyers and there are philosophers, laborers, and artists. All of their members have sacrificed their property as means to further the cause which brings them together. They've created an alternative education scene to attempt to have a new renaissance.

Much of what is gathered through collecting the property of the membership is used towards creating their educational system. Their school which they call the Boundary is founded upon the philosophy of know thyself and is intended to cultivate free thought, tolerance, and creativity. The discordants all spend time testing their own will to sacrifice in the face of self-interest. All of them have spent time either living in the streets—or in deep

solitude.

Self-knowledge is to the membership, a result of a lifetime training one's self to not know and only accept. In the boundary, it is taught that self-interest is the only enemy of creation, wisdom, and thus self-knowledge.

The discordants have the belief that society has failed because it has absorbed the greatest and most benevolent of people into the cause of personal advancement. Advancement in terms of creating a civilized society, has put the interests of those who make no claim to property, in direct opposition to the interests of those who make claim to prosperity.

Sacrificing one's own property is the only means to live in a manner that makes no claim of self-importance. It is also the means to the renaissance which the discordants attempt to realize.

Besides their time of either living destitute and on the streets or in deep solitude the discordants all believe in lifelong moderation and stewardship. All of them are either car free and straight edge or car free and vegan.

The discordants are attempting to bring about a revitalization in the arts, culture, free

thought, and the sciences. They believe that all the people of the world must hold a place that allows for their creative powers to made useful to society. That the wealth of all society must take on lesser importance than the will of people to be free. And freedom must be defined as the ability to live and allow for others to live to the benefit of solidarity, trust, and compassion.

Strategies to Create a Counter Culture

Public art is, probably, the most liberation minded tool for promoting a counter culture that will support the work, necessary, to create a martial art out of this doctrine.

I write haiku poetry in sidewalk chalk, in Brattleboro. Otherwise, I will try to create expansion in this counter culture with an initiative to offer free teaching. The free teaching that I will do in creative writing will, then, emphasize my chalk art. All this will underscore the work I do to promote The KST

System as an anarchist's martial arts program.

The idea of promoting The KST System from a counterculture is that this will serve that my program have political content. It is counter cultures that create political structure as well as creative initiative for communes to exist. And communes then create out of these counter cultures means for survival and community for many artists and revolutionary strategists.

The haiku poetry which I write is the means that I am part of an artists commune called The Cluster Mind Collaborative. This space which I hold in a commune, then, allows that I have a creative backdrop for making The KST System an anarchist martial arts program.

I want to underscore my involvement in The Cluster Mind Collaborative with the work I do to create The KST System. I am known in this community as a poet/warrior to those who know me best. And it is my intention that The Cluster Mind Collaborative will then, serve as a communal setting, from which I may do work to promote The KST System.

The KST System Symbols

King Snake: The King Snake is the symbol of war in The KST System. The whole KST System is a reconstruction of a practice that saw that I was undefeated in 15 wars and 67 battles in another reality. In the other reality, I followed a path to being like the king snake by pulling so far off from being able to fight that I would fight 45,000 fights a week for eight years.

Trumpeter Swan: The trumpeter swan is the symbol of peace in The KST System. In my alternate reality, the trumpeter swan was symbolic of a martial artist who was honorable from how they fought.

Rat: The rat is the symbol of the strategist in The KST System. I had a rat in my brain in my alternate reality. In my alternate reality, someone put a rat in my brain to stop me from being the greatest warrior in history.

Lotus Flower: The lotus flower is the symbol of the poet artist in The KST System. The lotus flower was symbolic of the development of a martial arts system in my other reality. In astrology, the lotus flower has a meaning of the beauty or light which comes out of a dark

period in a person's life.

The KST System Doctrinal Core

King Snake Tradition: Founding Principles

Virtues of the Warrior Scholar: Humility,
Bravery, Frugality, Loyalty, Patience, Honesty,
and Courage

Source of Understanding for the Warrior
Scholar: Knowledge of Self

Evils That Will Lead One Astray: Envy, Greed,
Haste, Pride, Timidity, Anger, Disrespect, and
Selfishness

Ideal of the Warrior Scholar: To find freedom
from worldly things

Rule of the Warrior Scholar: Break the rules

Joys of the Warrior Scholar: Vicissitude,
Friendship, and Skillfulness

Duty of The Full-Fledged King Snake: Live
simply—train in the martial arts—and persist
in following a path of intellectual, moral, and
spiritual cultivation.

King Snake Tradition: Rules and Scoring

Contests consist of 3 rounds—each one of these
rounds is 2 minutes in duration. A fighter may
win or lose a contest by pinfall, submission,

knockout, technical knockout, disqualification or by points. Points are awarded by: 2 points for takedown, 2 points for knock down, 2 points for reversal, and 1 point for escape. 1 point is awarded at the end of each round to the most aggressive fighter of that round. If neither fighter of a given round is found to be—clearly—the most aggressive fighter only take down, knock down, reversal, and escape points are tallied for that round. A match—won or lost by points—occurs when one fighter has outscored their opponent in two of the three allotted rounds. No points are awarded for near falls (different from wrestling). If there is a foul, or act of unsportsmanlike conduct, the referee will order a temporary stop to the fight. If a fight is stopped because of unsportsmanlike conduct—or because of a foul—and neither fighter is disqualified then the offending fighter will have a point deducted for that round. Fighters may be disqualified for any and all fouls and acts of unsportsmanlike conduct at the referee's discretion. Ties result in ties.

Fouls Which May Result In Disqualification or Loss of a Point

Butting with the head/ Eye gouging of any kind/ Biting, Spitting at an opponent/ Hair pulling/ Fish hooking/ Groin attacks of any kind/ Putting a finger into an orifice or any cut or laceration of an opponent/ Small joint manipulation/ Striking downward using the point of the elbow/ Striking to the spine or the back of the head/ Kicking to the kidney with a heel/ Throat strikes of any kind, including, without limitation, grabbing the trachea/ Clawing, pinching or twisting the flesh/ Grabbing the clavicle/ Kicking the head of a grounded opponent/ Kneeing the head of a grounded opponent/ Stomping of a grounded opponent/ Using abusive language in fighting area/ Attacking an opponent on or during the break/ Attacking an opponent who is under the care of the referee/ Attacking an opponent after a round has ended/ Timidity, including, without limitation, avoiding contact with an opponent, intentionally or consistently dropping the mouthpiece or faking an injury/ Flagrantly disregarding the instructions of the referee/ Spiking an opponent to the mat on their head or neck/ Interference by the corner/

Applying any foreign substance to the hair or body to gain an advantage\

Conclusion

The work I've done to create The KST System has helped me to build a life from my experience with madness.

The King Snake Tradition is meant to be a reconstruction of a practice which I devoted myself to in another reality. In this other reality, I rose to being the greatest warrior in history by following a path to being like the king snake. My course of study in the martial arts has allowed that I reflect on and gain access to wisdom of that other reality. I integrate practices that allow for the soul searching which can be done through having access to consciousness of spiritual dimensions. This practice then supports my standpoint that madness—or a dark night of the soul—may be constructive of a richer and more creative consciousness.

Having the martial education I do contributes to my platform, not only as a mental health advocate, but as an anarchist. The KST System

supports that there is political, ethical, and strategic content to the balancing of the pen and the sword, as I practice it.

I hope that one day there will be a martial art that emerges from the work I've done to create The KST System. As it is now, it is an intellectual framework from which anyone can create a martial arts program; a given program might support the solitary work of being a martial artist; it might support that friends can have sport fights in a backyard; it might support the evolution of how we define a martial education.

If you decide to implement any of my ideas in your martial practice, then, best of luck. But do not underestimate the importance of self-knowledge as the means to understanding, in this practice. It is not without conflict that we come to understand ourselves; but it is in finding the means to understand ourselves that we become the individuals we were meant to be.

For Further Reading

The Art of War by Sun Tzu

The Art of Warfare by Sun Tzu

Living The Martial Way by Forrest E. Morgan,
Maj USAF

Budo Secrets by John Stevens

On The Warrior's Path by Daniele Bolelli

The Book of Five Rings by Miyamoto Musashi

Bushido by Inazo Nitobe

Invincible by Sammy Franco

The Way of the Western Warrior by Peter
Hobart

Zen in the Martial Arts by Joe Hyams

Striking Thoughts by Bruce Lee

Samurai Wisdom by Thomas Cleary

Secret Tactics by Kazumi Tabata

Secrets of The Samurai Oscar Ratti and Adele
Westbrook

The Art of Peace by Morihei Ueshiba

Training The Samurai Mind by Thomas Cleary

Kodo: Ancient Ways by Kensho Furuya